

Karobar [Vepar]

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Rahe Amal Hindi se in rivayato ke
khulase ke Lipyantaran kiya he.

Bismillahirrahmanirrahim



[1] Mishkat ki rivayat ka khulasa;

Raavi Rafe Bin Khadij Rd.

Rasulullah ﷺ se puchha gaya aye Allah ke
Rasul ﷺ sab se jiyada achchhi kamaai kaun si
he? Aap ﷺ ne farmaya adami ka apne haath
se kaam karna, aur vo karobar jisme vepari
beimaani aur jhoot se kaam nahi leta.

[2] Bukhari ki rivayat ka khulasa;

Raavi Jabir Rd.

Rasulullah ﷺ ne farmaya us shakhs par Allah
raham farmaye jo narmi aur achchha bartav
karta he kharidne me aur bechne me aur
apna karz maangne me.

[3] Tirmizi ki rivayat ka khulasa;

Raavi Abu Saad Khudari Rd.

Karobar zahir me ek dunyadari kaam he

lekin agar isse sachchai aur imaandari ke saath kiya jaye to ibadat ban jaati he aur aise vepari ko Allah ke pak bando yani Ambiya (al) aur sachcho aur Allah ki raah me sahid hone valo ka saath nasib hoga. Siddik se murad vo momin he jiski zindagi sachchai me guzri ho, jisne Allah aur Rasul ﷺ se kiye huve vade ko zindagi bhar nibha ho jiski zindagi me kehne aur karne me farq na ho.



[4] Tirmizi ki rivayat ka khulasa.

Rasulullah ﷺ ne farmaya vepari log qayamat ke din badkar ki hesiyat se uthaye jayege, un vepari ke alava jinhone apne karobar me Allah ki nafarmani se bache rahe aur neki ka kaam apnaye yani logo ko pura haq diya aur sachchai ke saath mamla kiya.

[5] Muslim ki rivayat ka khulasa; Raavi Abu Katada.

Vepari agar grahak ko kimat vagaira ke bare

me kasam ke jariye yakin dilaye ki uski yahi kimat he aur ye maal bahut achchha he to vakti taur par to ho sakta he kuchh grahak dhoka khaa jaye aur kharid le lekin jab baad me unpar ye hakikat khulegi to fir kabhi vo us dukan ka rukh nahi karenge aur is tarah is vepari ka karoobar thap ho kar reh jayega.



[6] Muslim ki rivayat ka khulasa; Raavi Abu Zar Gaffari Rd.

Rasulullah ﷺ ne farmaya ki teen kisam ke log aise he ki jinse Allah qayamat ke din na to baat karenge aur na unki taraf dekhega aur na unko pak karke jannat me dakhil karenge balki unko bada azaab dega.

Abu Zar Gaffari Rd. ne puchha aye Allah ke Rasul! ye nakam va namurad log kaun he? Aap ﷺ ne farmaya ek vo shakhs jo ghamand aur takabbur ki vajah se apne tehbhand ko takhno se niche tak latkata he, dusra vo

shakhs jo ehsaan jatata he,
teesra vo shakhs jo jhooti
kasam ke jariye apne karobar
me tarakki karta he.



[7] Abu Daood ki rivayat ka khulasa; Raavi Kais Rd.

Karobar me aisa bahut hota he ki adami
anjaane me bhi galat kaam kar jata he aur
kabhi jhooti kasam kha leta he, isliye veparo
ko chahiye ki vo khas taur se Allah ke raaste
me sadka kiya kare taki ye chiz unki galtiyo
aur kamiyo ko pura kare.

[8] Tirmizi ki rivayat ka khulasa; Raavi Ibne Abbas Rd.

Agar nap tol me tumne galat tarike apnaye
yani lene ke pemaane aur banaye aur deneke
aur, to ye tumhari tabahi ka sabab hoga aur
puri kaum ki tabahi ka sabab hoga. Quran
me un kaumo ka haal bayan huva he jinka
pesha vepaar tha aur jo nap tol me kami karti
thi, unko sahi baat batayi gayi lekin vo na

maani aur aakhir me vo tabah ho gayi.



[9] Sunan Ibne Maza ki rivayat ka khulasa.

Ehtikar ka matlab he zarurat ki chizo ko rok lena aur bazaar me na lana, aur kimato ke khub chadhne ka intezaar karna aur jab kimate chadh jaye to maal ko bahar nikalna aur khub paisa vasul karna, ye vepari ka jehan hota he isliye Rasulullah ﷺ ne aisa karne se roka kyu ki ye jehan adami ko sangdil aur beraham bana deti he aur islam insaano ke saath rehmat va muhabbat ka mamla karne ki talim deta he.

Kuchh alimo (vidvano) ki raai he ki ehtikar jisse roka gaya he shirf galla ke liye khas he aur dusri chizo ko agar vepari bazaar me nahi laate to vo is baat me shaamil nahi he. Iske muqable me dusre giroh ka khayal he ki ye shirf galla ke saath khas nahi he, balki zarurat ki tamam chizo ko is niyat se rokne

vala gunehgar hoga aur is vaid (dhamki) me shamil he. Ajiz ke nazdik dusre giroh ki raai jiyada vazni malum hoti he, aur ilm to shirf Allah ke pass he.



[10] Mishkat ki rivayat ka khulasa; Raavi Muaaz Rd.

Rasulullah ﷺ ko ye farmate huve suna ki kitna bura he zarurat ki chizo ko rokne vala adami, agar Allah chizo ki kimat ko sasta karta he to use gam hota he aur jab kimate chadh jati he to khush hota he.

[11] Muntaka Vasila ki rivayat ka khulasa.

Rasulullah ﷺ ne vepari ko hidayat di ki vo bechte vakt apni chiz ki kharabi kharidar ke saamne rakh de, isi tarah dukan par koi aisa adami khada he jo us chiz ki kharabi ko janta he to usko chahiye ki kharidar ko saaf saaf bata de. Huzur ﷺ ek vepari ke pass se guzre vo galla bech raha tha, Aap ﷺ ne apna haath

galla ke andar dala, andar ka hissa pani se bhiga huva tha, Aap ﷺ ne puchha ye kya? Usne kaha ya Rasulullah! barish se bhig gaya he, Aap ﷺ ne kaha phir isse upar kyu nahi rakha? Phir Aap ﷺ ne farmaya jo log ham se dhoka kare vo ham me se nahi he.

